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MEMOIR OF MRS. MELINDA BROWN.

Mrs. Brown was born in Taunton, Mass., Feb. 14, 1782. Her father, Hon. Judge Padelford, appreciating the importance of female education, and possessing the pecuniary ability, gave her all the advantages for early instruction, which, in the days of her youth, were accessible.

When she was ten or eleven years of age, Miss Cady, a self-educated and very gifted woman, was persuaded by Judge Padelford and a few others, to commence a private school in Taunton, which was honorably patronized. This lady, returning after two years, to her native State, Connecticut, Melinda Padelford became a pupil of Mrs. Druet, who kept a boarding-school in Boston. At that period, the solid branches of education were but little attended to in such seminaries. Mrs. D. was almost exclusively devoted to instruction in exterior qualifications. In 1796, Taunton Academy was opened. Our deceased friend was one of a very large number, from various States, who received as great literary and scientific advantages, as any similar institution at that time afforded. Subsequently, she spent some time at the seminary of Mrs. Rowson, Medford.

Throughout her youth, she was characterized by refinement, delicacy, and discretion. In respect to this last mentioned trait, coupled with firmness, her surviving sister, Mrs. Fales, remarks, "These qualities gave her a great ascendancy over me. The prescriptive rights of seniority were reversed by her premature and uncommon prudence and self-control. Through the whole of our unusually endeared and confiding youthful years, I applied to her for advice in dubious cases, when absent from our home, with the

same respect for her opinion, which girls manifest to their sisters, who are much older than themselves."

Her person was uncommonly pleasing and interesting, and her manners were distinguished for their dignity and elegance.

In 1802, she became acquainted with Mr. Enoch Brown, at that time a student of law in her father's office. This acquaintance ripened into a mutual affection, and they were united in marriage, in May, 1805, and soon after removed to Hampden, Me.

Mrs. Brown's predominant qualities were no less distinct in her matrimonial life than in her single state. They were, however, modified by the very different circumstances of her situation. She had accompanied the husband of her choice to a country comparatively new, where it was impossible to command many of the privileges to which she had been accustomed. Domestic help was with difficulty obtained, and, when obtained, was often found deficient in some important respects. This trial, which should be estimated by its continuance, and the extensiveness of its effects, rather than by its apparent importance upon a superficial inspection, she was enabled to meet and well sustain. She saw rising around her a numerous offspring, and of delicate constitutions, requiring, therefore, more than ordinary attention. These incessant maternal cares and assiduities, together with the superintendence of her household, and the labors devolved on her in consequence of the deficiency above mentioned, constituted no light service, either for the mind or the body. Indeed, those only are prepared to estimate this service aright, whom Providence has placed in a situation like her's. And, it may not be useless to add, that, in the faithful and judicious discharge of these within-door observances no small part of female excellence consists. "This honor hath" our departed friend. Though tenderly educated, and used not only to the conveniences, but also to the luxuries of life, she became skilled in, and discharged her new and toilsome duties in a most exemplary manner. And her conjugal life was as eminent for industry, prudence, domestic skill, and self-denial, as her youth had been for personal and mental loveliness. "Her children arise and call her blessed; her husband, also, and he praiseth her."

But, as yet, the claims of God had been disregarded. Religion, the one thing needful, had been, if not entirely forgotten, neglected. To this great concern, her attention was specially directed, in the year 1812, and she now became a very constant reader of the Bible. Her distress in view of her sins, cast a gloom over her animated countenance. But God, who comforteth those who mourn for sin, imparted relief to her spirit. She enjoyed, in some degree, the blessedness of those whose sins are forgiven. The cloud which hung over her, broke away; yet was it not entirely dispersed, until the time of her baptism, which took place on the 13th of May, 1815. Her husband and herself had always been connected with the Congregational denomination. And the thought was very unpleasant, especially to him, of her leaving that denomination, and joining a Baptist church. But, after

spending much time in examining the Bible, she declared that she could not conscientiously join any other church. Her husband then proposed to her, to spend three months longer, in searching the Scriptures on the subject of baptism, without consulting any uninspired author; and if, at the end of that time, it was her settled conviction that the peculiar sentiments of the Baptists were correct, he said he would not oppose her joining the Baptist church. She acceded to this proposal, and the result of this protracted examination of the Bible, was a still firmer conviction of the truth of the principles of the Baptists. She felt bound in conscience to act according to her views. She was accordingly baptized in the waters of the Penobscot, and became a member of the church in Hampden. In this church, she continued a beloved and honored sister, until her death. By communion with God, which she maintained in her closet, she obtained strength and grace to endure to the end.

Faithful in the discharge of her duties, as a wife and a mother, she felt and manifested a peculiar anxiety for the spiritual welfare of her household; often imparting religious instruction to her children; and, at times, with an earnestness which *some* might consider too great, and tending rather to defeat the object in view. But, to any such suggestion, she would reply, by referring to the many instances on record, of the powerful, salutary influence of a mother's instructions on her offspring long after her decease.

Here we may advert to some occurrences, which transpired the autumn preceding her baptism. Towards the close of the last war with Great Britain,—and may it *ever* be the *last!*—a British force came up the Penobscot Bay and river, and took possession of Hampden and other towns. The family of Mr. Brown experienced some of the “rude alarms” and other serious evils of war. He was taken prisoner, and carried on board of an armed vessel. Subsequently, his dwelling-house was entered by several soldiers, who destroyed furniture and clothing, to the amount of six or seven hundred dollars. Mrs. Brown, with her five young children, was, at this time, at the house of Judge Ringsley, on the opposite side of the road. The clothing destroyed, was, much of it, very valuable, belonging to Mrs. B.—the gift of her parents. But the goodness of God, she viewed so richly displayed in the preservation of the lives of all her family, that the loss of property appeared to her comparatively nothing. She “took the spoiling of her goods,” if not “joyfully,” yet with exemplary resignation. About this time, her husband sustained, in another way, a severe pecuniary loss, which she bore with the same calmness. Three or four weeks after the hostile force left Hampden, her sixth child was born. So perfectly tranquil and resigned did she appear at this period, that her husband was surprised; but he was afterwards led to attribute this quietness, to her trust in the Almighty. “Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee.”

We have alluded to these scenes of other days, because they are illustrative of the Christian character of our friend. We ascribe not to her a heroism which could, without agitation, contemplate the strange array of an invading foe. She possessed as much timidity, perhaps, as others. What we wish to set forth, is, her submission to the will of God, her cheerfulness, notwithstanding the losses sustained, and her devout acknowledgment of the divine goodness vouchsafed to her family, in that time of anxiety and distress.

During the last year of her life, her whole soul appeared to be unusually occupied in the things of religion. Her desires for the salvation of her fellow-men, and especially of her own family, were most ardent; urging her to importunate prayer, and diligent effort in their behalf. She seemed to live as if conscious that her time on earth was short. Her loins were girded about, and her light burning.

In the revival, which, before her departure, the Baptist churches in Hampden enjoyed, she felt a lively and solemn interest. For several years previous, the *first* church, of which she was a member, had been without a pastor, and often destitute even of occasional preaching. Zion mourned and was desolate. Two or three brethren, only, were living; and, of these, only one, excepting their former pastor, resided in the village. Still the female prayer-meetings were uniformly maintained, although there were times, for weeks in succession, when, perhaps, no more than three or four individuals attended; among whom Mrs. Brown was almost invariably seen. Throughout this long interval of darkness and trial, one thing always characterized her prayers and her discourse, and that was, an unshaken confidence, that the cause of God would surely arise in Hampden, and his glory be greatly displayed. And when the Great Head of the Church again gave that people a pastor, and, in answer to prayer, sent down copiously the influences of his Spirit, and both churches were enlarged, and abundantly refreshed, then could she, with other beloved and valued members, sing

“ When the Lord turned again the captivity of Zion,
We were like them that dream.
Then was our mouth filled with laughter,
And our tongue with singing.
The Lord hath done great things for us, whereof we are glad:
They that sow in tears, shall reap in joy.”

During this season of refreshing from the presence of the Lord, the joy of our deceased friend seemed to be at times inexpressible. Praise and thanksgiving filled her heart, and not unfrequently burst from her lips, joined with most impressive intreaties, addressed to those who love God, to unite with her in rendering praise to his name.—“ O magnify the Lord with me, and let us exalt his name together.”

We come to the closing scene of her life. She walked with God; and she was not, for God took her. Not long before her

death, at the close of an evening prayer-meeting, which was held at the house of her respected pastor, she observed, that she thought it desirable for the Christian to exchange worlds, without receiving any previous notice of the event. It was replied, that for an event *so solemn*, it was desirable to make *special* preparation. She answered, *This should be the business of EVERY DAY. We should be ALWAYS ready.* With regard to her, the approach of death was *sudden indeed*; but there is good evidence to believe that she was prepared for it. She had attended a prolonged meeting, which was held by the Baptist church in Bangor, early in January last. Her usual animation, and solemnity, and faithfulness in personal conversation, were manifested during this visit. She returned to Hampden, on Wednesday, Jan. 22. On Thursday, she visited some friends in her neighborhood; and, after returning home in the evening, conducted family worship. Her husband was at this time attending court at Bangor. Having spent some time in reading the Scriptures, prayer, and conversation with her children, she retired to rest at about ten o'clock. She soon complained of being very sick, and, in less than an hour, she was gone. Her spirit had taken its upward flight. It had gone, we do indeed believe, to those mansions of purity and bliss for which it was prepared.

“ In vain, my fancy strives to paint
The moment after death:
The glories that surround the saint,
When yielding up his breath.”

But, among those left behind, there was sorrow and bitter weeping; for a most kind mother had been taken away, as in a moment. And we can only allude to the anguish of a most affectionate husband, summoned, at the midnight hour, to receive the tidings of his partner's death. May that bereaved and desolate companion, and those motherless children, follow in the bright track she has left, and be prepared to meet her in the heavens! Her death, so sudden, and to her so glorious, gives additional attractiveness, a kind of sacredness, to her lovely example, and imparts peculiar emphasis to her affectionate and solemn appeals. To her household, to all who heard her faithful warnings, to all who knew her, it proclaims, in accents most tender, and yet most piercing, the invaluable excellency of the religion of the Gospel, and the infinite importance of being ready when God calleth. May the church forget not the admonition, “ Watch ye, for ye know not when the Master of the house cometh.” May they remember her Christian constancy, faith in the promises, earnestness in prayer, faithfulness in admonition, devout and cheerful recognition of the divine goodness. May they follow her, so far as she followed Christ. May they bear in special remembrance her request, that they would intercede in behalf of her family, before the throne of grace,—a request uttered with peculiar solemnity, earnestness, and affection, not long before her departure.

On the Sabbath following her death, the Rev. Henry Hawes, pastor of the church, delivered an appropriate funeral discourse, from Rev. xiv. 13. “ And I heard a voice from heaven, saying

unto me, Write: Blessed are the dead, which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." What is implied in dying in the Lord, and wherein consists the blessedness of those who thus die, and why the message was proclaimed from heaven—were the topics discussed. The occasion, as may be well supposed, was one of extraordinary interest. And while the preacher was exhibiting the blessedness into which the righteous immediately enter at death, and, in contrast, the utter wretchedness of him who dieth in his sins, did not many an heart breathe forth the aspiration, "Let me die the death of the righteous, and let my last end be like his?" O ye immortals, live like this pious one; with penitence confess your sins to God, believe in Him, who is the resurrection and the life, rely on his atoning sacrifice for pardon and salvation, and, from a principle of supreme love to that Saviour, obey the divine commands. Then will life be yours, and death yours, and heaven yours forever.

Reader, lay thy hand on thy heart, and ask, Am I prepared, should I be called thus suddenly into eternity?

HYMN OF THE DYING CHRISTIAN.

A new translation from the Latin of the reformer Musculus.

A mortal coldness bathes my brow,
And chills the life-blood round my heart;
But CHRIST, my life, is with me now :
I feel immortal vigor start!

Shrink not, my soul, in death's dim gates,
Departing for the world of rest;
Behold, thy guide, thine ANGEL waits,
To seat thee there among the blest.

Leave, then, this dying form to chill !
In ruin it around thee lies;
And GOD's right hand is faithful still;—
Leave it till he shall bid it rise.

But hast thou sinned, and hence thy fear ?
Sad truth! yet bid despondence flee;
A truth as sure, shall CHRIST endear,—
His precious blood avails for thee !

Is it the gloom of death appals ?
Yet look again—for life is nigh !
And grace irrevocable calls,
To crown thee with thy LORD on high.

Victor o'er Satan, sin, and death,
Yonder thy LORD in triumph reigns !
Who would not yield this mortal breath,
To win those everlasting plains ?

BIBLICAL INTERPRETATION IN GERMANY.

We have read with great interest the series of letters from Prof. Sears, of Hamilton, N. Y., who is now in Germany, addressed to the editor of the New York Baptist Register. They are rich in the most interesting information, and are written with a beauty and power that show the hand of a master. We copy from the XIIth the article which follows. It is introduced by a sketch of two distinguished German theologians, Gieseler and Lucke; the former of whom is eminent as a living church historian and the other as a commentator.—ED.

Lucke was born in the same year with Gieseler; was student at Halle at the same time; was professor at Bonn at the same time with him, and is now professor with him at Gottingen. These are intimate friends, are associate editors of a journal, and co-operate in the promotion of theological literature. Lucke, however, is not so decided in his Rationalism, but chooses to belong equally to the orthodox party. As he is at present one of the most influential men in the science of interpretation, it is necessary to premise a few general remarks on the state of this science, in order to illustrate the position which he occupies.—The reformers had not time to attend to this subject. Their successors in the seventeenth century had scarcely more time, as they were so immersed in petty legislation about the formulas of the creed. The writers of this and the succeeding period, paid more regard to Luther and Melancthon, than to the Bible. The creed of the church, fixed by authority, and descending to the minutest details, produced an artificial or mechanical orthodoxy, an orthodoxy which had human decisions for its basis, and which swayed an absolute sceptre over the interpretation of the Bible. The pietists under Spener, and later under Francke, disapproved and abandoned these dry and fruitless discussions about the Lutheran creed, and betook themselves to practical religion. Had they not overlooked some important practical considerations, their influence would have been of the most salutary kind. But, laboring chiefly to excite religious feeling, they employed Scripture for the purpose, without regarding sufficiently the meaning and use which the writers themselves intended. The consequences were immediately unfavorable to interpretation; and, in the end, to practical religion itself.—But now, interpretation was to run in a different channel. Wolf and his school made prophets and apostles teach after the manner of Euclid. Afterwards, Kant, or rather his followers, took them all up to the third heavens, and revealed to them the mysteries of the transcendental philosophy. In the mean time, Semler had introduced history as the magazine of the interpreter. This school would allow the writers of Scripture to say nothing but what was found in other books of the age. If they seemed to teach a system, new both to Jew and Greek, these interpreters would prove from history that they did not really mean what they said. Never did inquisitorial ingenuity inflict more tortures, than these men did upon the words of revelation. Ernesti, Morus, and Kiel, *partially* remedied this evil, by introducing the grammatical element

into interpretation. From that time, little was done on the science of interpretation, but different philosophical and religious parties applied the science, as it then existed, in writing more commentaries than others are willing to read.—De Wette, the Rousseau of theology, cannot form a school, for want of men constituted like himself. His fundamental principle is, that “a man’s heart leads him to religion, but his understanding to infidelity; and that these two are irreconcilable.” His interpretation falls in with the common Rationalists, though he has some mysterious strains of sentiment, which have no rational cause or object. Perhaps the Heglians ought not be mentioned here, though they are beginning to find their system in the Bible, and even to write commentaries. Schleiermacher, at present, the ruling spirit in German philosophy, sought to improve the theology of his native country, by administering large draughts of Plato’s divine wisdom. But all these writers had only an indirect influence on interpretation.—Winer and Lucke are the first to lift their voices distinctly against abuses in interpretation, and to correct and carry out the system of Ernesti and Kiel. They agree in deprecating that unnatural interpretation which dissolves all the miracles of the Bible. They both insist on a deeper sense of such apostolical expressions as “the Spirit,” “grace,” “redemption,” &c. They agree, that not the sacred writers, but their interpreters, are the authors of the flat nonsense found in most Rationalistic commentaries. Winer inclines more to a mere philological interpretation, and, with a perfect indifference to doctrinal consequences, labors both historically and grammatically to ascertain precisely what the writers themselves felt and thought. It is remarkable that he furnishes a complete refutation of De Wette’s principle; for while he never manifests any thing like a religious feeling, his critical investigations bring him back very nearly where the Reformers stood. But Lucke has none of Winer’s theological indifference or aversion. On the contrary, this is exactly the point where he feels the most interest. At the beginning of his theological career, he spent some time at Berlin, and was the intimate friend of De Wette, Neander, and Schleiermacher. It is well known, that these three distinguished men were of different sentiments. Lucke felt that it was desirable to seek some point of union, where such men could be brought together; and it seems to be the main object of his life to bring back the distracted theology of Germany under one common bond of union. In his treatise on interpretation, he carries out the principles which Winer adopts in his grammar. He agrees with Winer, that we are to lay aside all preconceived opinions and systems of our own, when we interpret Scripture, and become mere passive recipients of the writer’s thoughts. But he contends (and not without reason) that, in order to understand a particular passage, it is often necessary to be familiar with the writer’s system of belief, or, in other words, that a knowledge of biblical theology is an indisputable aid to biblical interpretation; and, indeed, that these are mutually dependent upon each other. If this prin-

ciple were applied to the study of Plato, no one could deny its truth. What can be more evident, than that, in order to understand many passages in the works of this writer, it is necessary to be acquainted with the Platonic philosophy? And yet we are to learn that philosophy from the works of the writer himself.

ANALYSIS OF THE ARGUMENT, ROMANS v. 12—21.

To give a just exposition of this beautiful and sublime paragraph it is necessary to understand the scope of the Epistle, and the particular design of the Apostle in this place.

1. *The scope of this part of the Epistle* is to show that justification before God can be obtained only by faith in His Son, either by Jews or Gentiles, since all have sinned, and come short of His glory, i. e. of heaven. Compare chapter iii. 24, with chapter v. 2.

2. *The particular design of the Apostle in this place* is to show on what grounds justified believers rejoice in God through Christ, by whom they have now received reconciliation to Him. v. 11. These are illustrated by an appeal to the connexion between Adam and his descendants, who are (as we must admit,) all joined with him in sin and its effects. So, argues the apostle, believers in Christ have a connexion with Him, different, indeed, in its principle, but not less certain; equally extensive in its operation, but yet more abundant in its effects. As, therefore, we see the justice of God glorified in the former case, much more shall we see his grace glorified in the latter; because the first, as to degrees, has limits—the second has none.

THE BELIEVERS' JOY IN GOD THROUGH CHRIST.

Well, then, might those enjoying this connexion with Christ—justified by faith in him—reconciled to God—and partakers, beyond a doubt, in this overflowing grace manifested in His Son, rejoice in Him as their God. For this grace could reign in glory through the atonement—it reached every believer throughout the world, alike in all ages, and of all nations, even where sin has been most abundant and most aggravated—it brought to each a full store of remedies, hopes and blessings—it took effect upon his heart, as surely as sin had done, when he was beneath its dreadful reign—delivered him from sin's dominion, from the wrath to come, from the fear of death—associated him with the mighty multitudes of the redeemed—gave scope to the most benevolent sympathies, exertions, and hopes—expanded and exalted his views of the divine character and administration—annihilated time—opened eternity—and swept, in sweet harmonious succession, every chord of sacred rapture within the breast.

REVIEW.

MEMOIR OF GEORGE DANA BOARDMAN, late Missionary to Burmah, containing much intelligence relative to the Burman Mission. By ALONZO KING, Minister of the Gospel in Northborough, Mass. Boston: *Lincoln, Edmands & Co.* and *Hubbard & Edmands*, Cincinnati. 1834. pp. 320. 12mo.

Continued from page 430.

We are anxious to trace the progress of this extraordinary martyr of missionary zeal, to the full extent which the pressure of other matter will admit. We left him, scattering in and about Waterville his earliest seed. Throughout his brilliant career, he could, unite unwearied efforts in the same work, with the most unhesitating and uniform reliance on the sovereign grace of God. Being asked by a friend, soon after their first acquaintance, how long it had been since he found the Saviour? he promptly replied, "It is now about six months since the Saviour *found me*; and I can never sufficiently admire that grace which induced him to look after so worthless a creature."

Dr. Chaplin gives a most interesting account of the natural tendencies of his mind, and their characteristic modification by the grace of God, at this period.

"I had frequent opportunities of observing the movements of his mind, and the gradual development of its powers. He seemed to have an unusual share of what Dr. Paley calls 'the heroic character.' He might be said to be quick in his sensibilities, jealous of his fame, eager in his attachments, inflexible in his purpose. He was remarkable, too, for 'vigor, firmness and resolution,' and for a kind of haughty independence, which made him unwilling to be indebted to others for his views on any subject whatever. When engaged in studying a text-book, he never seemed anxious to obtain merely an acquaintance with it, or to qualify himself to state the views of the author with fluency or correctness. Accordingly, he seldom appeared remarkably ready at a recitation. In stating the sentiments of a writer, he was frequently slow, and seemed to be at a loss. His sole object evidently was to canvass the subject of which his author treated, and to obtain such views of it as would afford satisfaction to his own mind.

When he became the subject of renewing grace, his intellectual character remained the same; but his moral feelings were changed in no ordinary degree. His independence of mind continued; but the haughtiness connected with it seemed to have entirely disappeared. In all my intercourse with him, I found him one of the most humble, teachable, modest young men with whom I was ever acquainted. He always seemed ready to receive advice, and to consider it with candor and attention."—pp. 312.

The worthy President of Waterville received his services as a Tutor for several months, and entertained strong hopes, he assures his biographer, of finding a successor in Mr. Boardman. While the great Head of the Church evidently designed him for a still more eminent sphere of usefulness, we notice with great satisfaction his course of high literary attainments, in connexion with the incipient missionary impulse. Let not our younger brethren ever imagine them incompatible. Among apostolic laborers, the most thoroughly cultivated mind, was that of him in labors, suffer-

ings, and conversions in every part of the heathen world—"most abundant."

His general feelings towards the Christian ministry are connected both with what Mr. Boardman then was, and the whole of his future public course.

"Some of the earliest records of his religious exercises indicated a prevailing tendency of his mind to the Christian ministry. He was early led to inquire, 'Lord, what wilt thou have me to do?' and to pray that he might have grace to discover and pursue the path of duty. He appeared to feel habitually, and to a very high degree, the preciousness of souls, and the importance of their conversion to God. The result was, that a growing and finally settled conviction, that it was his duty to devote himself exclusively to the work of the ministry, took possession of his mind. While in his last year in college, he made the following entry of his feelings in his private journal :

"I shall soon be twenty-one years of age. A wide world lies before me ; a world of various pursuits and employments ; a world of sin and of sinful beings. It becomes me seriously to inquire, what God would have me to do. I have some fondness for science and literature ; a greater fondness for theology. My constitution is pretty good, my heart exceedingly prone to evil, my talents for speaking small, but my mind is swallowed up in the cause of Christ. My inclinations to engage in the gospel ministry, are very strong ; my sense of my insufficiency, very deep ; my impressions of duty increasing ; the calls for laborers in the Lord's vineyard, very loud and frequent. The churches at home are destitute of pastors, and souls are perishing by thousands in heathen lands, without the knowledge of the Saviour. O my God, what shall I do ? where shall I go ? I am willing, so far as I know myself, to devote my all to the service of my God. O Lord, direct me. Send me where thou wilt. I am thine, only let me glorify thee in all things, whether by life or by death."—pp. 30, 31.

Mr. King furnishes us with a delightful letter from Waterville, in which we see this future comforter of many, himself led into domestic affliction for the trial of his faith. We can only admit a short extract in which he touches upon the happy death of his sister. It was wisely, no doubt, that he was thus "smitten," for him and for his future usefulness.

"I left New Sharon a fortnight ago last Saturday. Harriet was then quite low, but not so feeble as she had been for some days previous. The state of her mind was very pleasing. She appeared to long for deliverance from this state of sin and sorrow, that she might dwell with God. Her conversation was instructive, spiritual and consolatory. She endeavored to soothe our afflicted minds, by exhibiting for our comfort the promises of the Gospel, and by telling us of the blessed state on which she hoped very soon to enter. What solemn pleasure did we feel, while listening to her pantings for heavenly glory. Ah, the place was

'Privileged beyond the common walk
Of virtuous life, quite on the verge of heaven.'

There was exhibited the power of a Christian hope, in supporting a sinner just quitting the shores of time, and launching into eternity. Her whole appearance loudly spoke, 'See in what peace a Christian can die.' And shall we, can we, very dear brother and sister, mourn for her, should she be taken from us, as others have mourned for departed friends ? O no ; we cannot, we will not."—pp. 38.

In the death of Mr. Colman, Mr. Boardman had a divine premonition, we doubt not, of his own early martyrdom. He "hears" it as a call for new missionaries ; he longs to be among those, whom the Lord, when he cometh, shall find so doing. While the rising spirit of the missionary excites the strongest and most amiable nat-

ural feelings, it is but to subdue and to sanctify them. His choice, of course, would be, as he tells us, "to live in the embraces of friends, especially of parents, brothers, and sisters; and, finally, to die in their presence." But eternity and duty reduce these giant feelings to dwarfs. "Eternity," he adds, "will be just as long, and heaven just as sweet, if I die on a desolate island, or on some heathen shore, as though I should die at home, in the midst of my weeping relatives.—WHY SHOULD I FEAR TO LAY ME DOWN IN BURMAH?"

In April, 1823, he made his tender of service to the Baptist Board of Missions, and was immediately accepted. In an earlier stage of Mr. King's narrative, we have an opportunity of comparing his own feelings, on a review of his college appointment as Tutor, with those of his excellent Principal, already adverted to. We refer to an interesting letter, written at sea, to the Society of Missionary Inquiry at Andover, while on his way to India.

"I had not been in the habit of comparing the claims of the Eastern and Western missions; only because I had not allowed myself to indulge a single thought of going to the East. It was now the spring of 1822, when I began to think of the hundreds of millions perishing in the Eastern world. Twenty millions dropping into eternity every year, without any knowledge of a Saviour. The thought was overwhelming. I then began to consider the peculiar facilities for spreading the Gospel in the East—where the population is so dense—where so many speak the same language—where the language is written, and where the same religious opinions prevail so widely, &c. &c. My mind was thrown into a new agitation. On the one hand, was my native country—partiality in favor of the Indians—unfitness for the Eastern mission;—on the other, the millions of heathen in the East, and the facilities which one might enjoy in spreading the Gospel among them, &c.

"In the course of the spring, 1822, I found one friend whose mind was affected in a manner similar to my own; and we unbosomed our feelings to each other. Still I talked of going westward, and he of going eastward. We often took sweet counsel together in relation to our future course. The time of my leaving college was now fast approaching, and the question of duty was daily becoming more and more important. A few months more, and I must direct my course one way or another. This led me to more ardent prayer for divine direction. At length Commencement day arrived, and, to my great grief and embarrassment, I next morning received an appointment to become a tutor in college. My best friends thought, that in that infant seminary, situated in a new and flourishing State, I might have the prospect of immediate and increasing usefulness to the interests of both science and religion. But I had one objection which none of them knew or understood. My heart was on a mission. I was aware, that if I again became connected with the college, and should prove in some degree useful and acceptable as an instructor, I should find it difficult to dissolve my connexion. But I could not withstand the unanimous advice of my most judicious friends. Still, when I signified my consent to their advice, I gave them to understand, that I should probably resign at the end of one year. By this time I had felt it my duty to preach the Gospel, and, having taken a license, I had preached with very great pleasure.

"I entered on my duties in college in October, 1822; but a few days only elapsed before I became impressed more deeply than ever, with a sense of the perishing condition of the heathen, and of my duty to devote my life to their spiritual welfare. Sometimes I tried to ascertain the strength of my desire to become a missionary, (for I now had that desire,) by inquiring whether there was no station of ease, or emolument, or honor, with which I could be satisfied. But I could think of none. There was not a situation, either civil or ecclesiastical, in America, which presented to my mind any temptation. So strongly did I desire to be preaching to the heathen 'the unsearchable riches of Christ.' The state of pagan

nations became now, in a great measure, the burden of my prayers and meditations, and a favorite theme of conversation with religious friends. Still I did not mention to them any design of engaging personally in the missionary work. In fine, all my conduct, conversation, meditation, correspondence, and much of my reading, had some bearing on missions. One consideration only restrained my feelings; I felt too unholy and too worthless to be employed in such a holy work. Indeed, I felt unworthy to belong to Christ's visible kingdom, much more to sustain the important character of a missionary to the heathen. I feared that I should dishonor so holy a cause."—pp. 48.

He then, at once, adverted to the death of Colman. "Who will go to fill his place?" he says, was the inquiry of his heart. The response of his heart, "I'll go." As a portion of the way of God in this matter, we must read what follows:—but let wisdom and self-sacrifice, equal to his own, direct the application of it to future cases. "*This question and answer occurred to me in succession, as suddenly as the twinkling of an eye.* From that moment, my attention became principally directed to the Burman Mission, from which it has never, since then, been diverted."

The deep traces of his personal piety are worthy the distinct regard of our readers. We dwell on them, because we are anxious that the elements of his character should be placed on record wherever his public labors are detailed; and to show that he did not *begin* to feel ardently, when well-grounded and ripened feelings were hourly in requisition for effective duty. The following extracts from his diary are dated in the spring of 1834, and while he was still a tutor at Waterville:—

"As to my *motives* in wishing to enter the missionary work, I must be the sole judge; and that was the most difficult question. I sometimes hoped and thought my motive was one of love to God, and a desire to glorify him; at other times, I feared it was the indulgence of an unsanctified fondness for distinction. On this subject, I prayed much, and spent nearly a fortnight, coming, as it were, upon my motives unawares; for if I formerly undertook to examine them, I found they had the power of assuming false guises.

"My Sabbaths, for about six weeks, I spent as seasons of fasting in relation to this subject. At length, it pleased God to manifest his excellency and glory to me, as he had never done before. He seemed to combine in his character all that was excellent, and lovely, and glorious. He, appeared to fill all immensity with his glorious presence. He filled my soul. Then I experienced 'joy unspeakable and full of glory.' I seemed to myself like a worm and no man,—I was lost in him. As a mote floating in the air has no tendency to move against the stillest breeze, so I felt not the least inclination to act contrary to the gentlest movings of the Holy Spirit. I lost my own will in the will of God. I had been in the habit of writing the exercises of my mind briefly in a journal, from which I will now make some extracts, which will exhibit the frame of my mind, better than I can, at present, recollect:—

"Thursday morning, March 13, 1823. I trust that I have just had a season of communion with God. My soul seemed drawn out in love to him, and in desires to become like him. I wished to resemble him, as much as a sinful man can resemble a holy God. I wanted to be holy. I wanted to be swallowed up in God. I wanted Jesus to reign in me. I wanted the same spirit to dwell within me, and to subdue every evil propensity. I panted for perfection; and I still pant. I am willing to be employed in the service of God, in any manner, or any place, and during any length of time he may please to direct; and, when my work is done, I want to go home, to the bosom of my Father and my God.

“Friday morning, March 14. A comfortable season this morning in prayer. How precious are thy thoughts unto me, O God, how great is the sum of them! What unspeakable treasures do I enjoy,—my Bible and my God. What a precious Saviour is my Jesus. What a privilege to be employed in his service. I am wholly his, and wish to be wholly under his control. Let me have my Saviour, and I am happy, whatever else is denied me.

“Lord’s day eve, March 17. A comfortable state of mind, to-day. The truths of the gospel, which I was permitted to hear in the day-time, and to preach in the evening, are precious to me. As to the mission, I feel much as usual. I do not think a missionary life so desirable, because its duties appear few or easy, or its responsibilities small; but, because I hope I may be more serviceable to the church, as a missionary, than in any other capacity. I lay my account with trials, perplexities, disappointments, discouragements, and fatigues; and without the persuasion that Christ would accompany me, I should shudder at the thought of going. But, in the strength of a covenant God, I can press through every trial and danger; and, if his special grace is granted, I can calmly look the king of terrors in the face.

“Saturday, March 22. If a sense of extreme unworthiness would deter me from entering on missionary work, I should long since have abandoned the thought. But the Lord Jesus is my worthiness, as well as my righteousness and strength. I may well be astonished, that the eternal God should employ so unworthy a servant as myself, in accomplishing his designs; but, if he does see fit to send me with messages of peace to the heathen, I may boldly stand before nobles and kings.

“Thursday, March 27. I hope I shall be permitted to engage in a mission, but sometimes I entertain many doubtful apprehensions. Most of the time, I feel that I cannot be denied. I see more objections and difficulties now, in the way of *abandoning*, than in the way of *pursuing*, my favorite plan. I think I can never remain satisfied in this country, unless I have more evidence than I now have, that it is my duty.

“Lord’s day, March 30. By reason of bodily indisposition, I was detained from public worship, this forenoon. Undisturbed by noise or company, I tried to give myself to God, and think I had an increasing desire, and an increasing evidence, that it was my duty to become a missionary. My heart seemed to leap for joy, as my evidence increased, and I longed to go forth and preach the gospel. But, on a sudden the pangs of separation from every beloved object in America, seized my mind, and distorted it with anguish unutterable. What! must I bid adieu to my dear, very dear parents, brothers, and sisters, and friends? Must I die before the time? For what is it less than death, to be separated from them, probably to see them no more on earth? But, at length, it occurred to me, that it was Jesus, the dearest of all my friends, who called me to go: then I said, Welcome separations and farewells; welcome tears and cries; welcome last sad embraces; welcome pangs and griefs; only let me go where my Saviour calls, and and goes himself; welcome toils, disappointments, fatigues, and sorrows; welcome an early grave, if I may only preach to the heathen the unsearchable riches of Christ. I feel that I shall go. Precious Saviour, go with me, that I be not alone.

“Saturday morning, April 5. I sometimes think, that, for poor souls, sitting in heathen darkness, I have a peculiar sort of love, such as I have for none else. But my principal motive to engage in missions, is, I think, a regard for my precious Saviour. For this, I sometimes think I can endure separation, forests, burning seas, persecutions, dangers, and death. And when the consideration is super-added, of rendering immortal services to those who must otherwise perish in heathenism, I feel an impulse which is restrained by no earthly ties, however strong, by endearments, however tender, by no dangers, however appalling.

“Lord’s day morning, April 6. In prayer, I seemed lost in God,—swallowed up in him. I prayed for new and large supplies of grace, for more of the influence of the blessed Spirit. I do not know but my desires were completely absorbed in love to God, and in desires to serve him. I feel an increasing desire for the missionary work, and hope my mind is free from unsanctified prejudices. The greatest obstacle is my unfitness for the work. When I think of planting the

standard of the cross in lands of darkness, where the Saviour's name was never known, and of beginning a work that shall last till time shall end, of laying a foundation for others far more suitable and worthy than myself, I shrink and shudder. I feel more suited to take some retired spot in the vineyard of the Lord, where I shall attract but little notice, and my labors will involve consequences comparatively unimportant, and my duties will require but moderate talents; where I can live almost unobserved, and die almost unlamented, but by a few Christian friends. I am astonished that such an ephemeral insect as myself should once think of that awful work—the work of ‘preaching among the Gentiles the unsearchable riches of Christ!’ Still, I long to go, and can think of no disappointment so great as that of a denial. I sometimes fear that, if I go, I shall become an apostate, and a reproach to the cause I profess to love. But, whatever becomes of poor unworthy me at last, let me never dishonor the name of my precious Christ.” pp. 52, 53, 54, 55.

To the numerous claims of Andover, on the regard of our pious countrymen, is that of finally preparing our young missionary for his distinguished course. He felt it “almost sacred ground.”

“Here were enkindled many of those fires, which, for twelve or fifteen years, have been bursting through the surrounding darkness, and sending forth their light to nations once involved in all the gloom of paganism. Here lived Samuel J. Mills. He was a man of God. His life affords ample proof, if there were no other, that the Gospel discloses a system which affects the heart, and moves the life. I have finished, with great satisfaction to myself, the perusal of his *Memoirs* this evening; and when I had done, I could pray, ‘Lord, make me like Samuel J. Mills.’ Never did I read a work of human production, which enkindled so much ardor, and excited so many desires to do good on an extensive scale, as his *Memoirs* written by Dr. Spring.

“Here lived Obookiah, that happy youth. Here lives now, David Brown, one of the humblest of all God's adoring children, if we may judge, in any degree, from short acquaintance and external appearance. This afternoon, I took a most delightful walk into the grove, by the shady path where Mills used to walk and pray. There I tried to give myself away to God, and prayed, that, if it would be for his glory, and would not inflate my wicked heart with pride, nor hinder me from attending to other appropriate duties, I might also be permitted to devise and execute some plan for spreading the knowledge of the Saviour, till his name shall be known, and his praise sung, in every land, by every people. O, my brother, what a blessed thing it is to live for God. It affords the real Christian unspeakable delight, to be wholly employed, according to the divine disposal.” p. 58.

We cannot omit the characteristic breathings of his mind, at this time, toward the proposed new field of his labors—enriched with an equally characteristic earnestness to press others into the field.

“I want the brethren in Waterville college to feel more than ever that ‘they are not their own.’ They have professed to devote themselves to God. But it is not enough to give up ourselves at baptism. We should do it *daily*, and *nightly*, and *hourly*. Let the brethren *feel the worth of souls*, and they would take no rest, without the assurance that they were doing something for their salvation. Were there but one neighborhood of unconverted men in the world, what incessant prayers would be offered to God from every Christian's heart; what unremitting exertion would be made to bring them back to God. But, alas! when a world is in ruins, and only here and there is one who is awakened to behold the wide-spread desolation, what astonishing sluggishness is manifested. It is easy to look around, and see a vast moral waste, but it is quite another thing to *feel*, and to ‘sigh and cry’ for it. Oh, when shall God's people awake to duty, and to human wo! When shall we learn to act like rational beings. O that an impulse may be given to our feelings—that the blessed, the transforming influence of the Holy Spirit may excite us to more vigorous action. I feel a particular anxiety

for the brethren in Waterville college. I would not insinuate that there is a very unusual want of interest there. *But not half enough is felt, not half enough is done.* Waterville college occupies an important place in the interests of American Baptists; perhaps none more so in all New England. I ardently hope that the pious students there, will keep themselves unspotted from the world. May the Lord increase abundantly their piety and devotedness to his cause. Exhort them, from their affectionate brother, to be often in prayer. Suggest to them the importance of making it a business to shake off spiritual sloth. Introduce as much missionary intelligence into your meetings as practicable."

The year 1824, was spent by Mr. Boardman, in the fullest examination of his motives and prospects; in occasional services to the cause of missions, and of general benevolence; and in farewell visits to his family. In February, 1825, he was ordained, at North Yarmouth, Me.

In the spring, he was busily and usefully occupied in the West and South, as an agent of the General Convention, and had the satisfaction of meeting, at New York, two kindred spirits, from Europe—Mr. Eustace Carey, of Calcutta, and Mr. Ellis, of the Sandwich Islands. It was during the interesting anniversary week of our religious societies.

At Salem, Mass., he had the happiness to find Miss S. B. Hall, that invaluable and most amiable partner of his cares, who has survived him. "He sought, he said, for piety, for talents, for a cultivated mind, for a gentle and affectionate heart." And he sought not in vain. Mr. and Mrs. Boardman embarked at Philadelphia, on the 15th of July, for Calcutta, in the ship Asia.

Of the voyage, his biographer could obtain few details. It is enough that on the 2d of December, they landed in Calcutta. Mrs. Boardman naturally feels, and very beautifully describes, the contrast between the splendid scenery and the aching female hearts of the East. "Oh! how unlike our happy American cottagers!"

Our missionaries were kindly received by all the English family and brethren in the neighborhood; and, finding Mr. and Mrs. Wade at Chetpar, a few miles from Calcutta, (whither they had retired on account of the war in Burmah,) they domesticated themselves with them.

Early in 1826, his letters are dated from Calcutta; and the further period of a year and eight months of constrained residence in that city, afforded Mr. Boardman and his companion an opportunity to study the Burman language, and examine the native schools and churches. Mr. Boardman was, at this period, invited to assist, once a fortnight, in the services of the English Baptist chapel, and gives a vivid description of the female schools, began only in 1821, but then numbering 600 native scholars. In April, he had the double satisfaction of receiving intelligence from his beloved predecessors, Judson and Price; and finding, that, by a treaty of peace with Great Britain, the way was opened for a renewal of missionary efforts in Burmah. He naturally views the interpositions of this period, as one of the most glorious displays of the gracious providence of God, in modern times. His biographer cannot forbear re-touching the scene when first Mr. Judson's friends were introduced to "the man with the spotted face."

It was at the pressing request of the English Baptists connected with the Circular Road church, in Calcutta, that Mr. Boardman remained in that city until the middle of March, 1827. They urged upon the brethren of the American mission his acceptableness and actual usefulness there; the vacancy occasioned by the departure of their brother Yates to England, and their brother Lawson by death; reminding them of the many years during which the latter had cheerfully assisted the American brethren. As Calcutta could be made a valuable preparatory school to our ardent missionary, and he had much intercourse, both with the natives and the excellent pioneer brethren in the missionary work around him, the request was wisely, as we think, complied with. Brother Boardman's diary of this date, (May to July, 1826,) introduces us to his valuable congregational labors in the missionary field, and contains some excellent hints on the attainment of native languages.

“ Mr. Judson wrote us not long since, that he was just going, in company with commissioner Crawford, to explore and survey a tract of land, lying on the Martaban river, where the English propose to erect a town to be the emporium of their trade with Burmah. Should a town be erected there under favorable prospects, it seems probable that it may become the seat of our permanent missionary establishment. Till this point is decided, it would be vain and presumptuous for us to leave Calcutta. We feel quite disposed to leave the decision of the question to Mr. Judson, inasmuch as he is acquainted with the country and the people, and we are not.

“ May 19. This evening we have been honored with a visit from Messrs. Bennett and Tyerman, gentlemen deputed by the London Missionary Society to visit the several missionary establishments supported by that society throughout the world. Their account of the South Sea Islands, where they have spent two or three years, and of the Sandwich Islands, where they have spent three or four months, is extremely interesting and encouraging. Of China, the deputation speak in the most discouraging terms. They say, scarcely anything has been done, and scarcely anything can be done, so long as the present political system continues. But they encourage us to look forward to the time, when He whose right it is to reign, shall exert his power, and bring not only China, but every other heathen country into obedience to himself.

“ Mr. Tyerman, from his extensive acquaintance with missionaries who have studied different languages, felt prepared most fully to recommend, that instead of merely studying the Burman books in order to acquire the language, we should associate with Burmans themselves, and converse with them as frequently as possible, so as to learn their modes of expression from their own mouths in common conversation. We are of his opinion. We are persuaded that a man can become so far master of the Burman written language, as to read their books without difficulty, while he might scarcely be able to carry on with them any regular discourse. For this reason, I cannot think it advisable for a man designated to the missionary work, to pay much attention to the language until he arrives among the heathen, unless he can obtain a teacher to whom the language is nearly or quite vernacular. Besides, failing in proper modes of expression, a man without a native teacher, will also fail greatly in regard to *sounds*. But very few, if any, of the Burman letters can be expressed in all their varieties by any English letter, or any combination of English letters. The sounds must be heard by our ears, before we can learn to utter them with our organs. And if a mistake is made as to the power of a letter, it will affect the sound of the word in which that letter occurs; and if several such mistakes meet in the same word, it will appear extremely barbarous, if not quite unintelligible to an ear familiar with the correct sounds of the language. Bad habits thus contracted, are not easily corrected. On all these accounts, I should not ad-

wise a young brother destined to join this mission, to make much use of the *Burman Dictionary*, (excellent as it is) which has recently been published. A man might learn the meaning of five hundred words on the voyage, and on his arrival here he might not be able, from the sounds he gave them, to understand a tenth part of them." pp. 112, 113.

The venerable Carey's few but characteristic remarks on the Bengal Missions, at this time, will also, we think, delight our readers. Mr. Boardman says,

"Mr. Wade and myself are happy in the consideration, that while we are preparing to commence preaching among the Burmans, we have an opportunity of proclaiming the glorious Gospel to other sinners, who stand in equal need of feeling its heavenly power. We greatly need the prayers of other Christians, that we may have an abundance of the Christian spirit, and may be prepared, in God's time, to proclaim salvation to the millions in Burmah, who are involved in midnight darkness.

"August 8. Attended the anniversary of the Bengal Baptist Auxiliary Missionary Society; Dr. Carey in the chair. After stating, that the success of the mission had very far exceeded his most sanguine expectations, and after mentioning many very striking circumstances in relation to missionary success, the Doctor made some remarks to the following import: 'In the course of half a century, a great deal has been done in India and other places. The Gospel has spread very rapidly and extensively. And what is remarkable, we know not *how* it has been done. There has been no one man who could say it is through *my* labors. And, indeed, I know not (said he) that any one can say, 'I have done so much as to set me above my brethren.'

"Every person present knew that if any man had been distinguished by his labors, Dr. C. was that man. But he did not seem to suspect that the people would think so; he rather told us that there could be no contest for the meed of distinguished merit." pp. 115, 116.

Mr. Boardman, after two years wandering, and a voyage of about two months, by way of Amherst, at length finds himself in a humble earthly home, (a bamboo cottage) at Maulmein. June 2, 1827, he enjoyed a quiet Saturday night alone, with Mrs. Boardman and their little child; but the month was not suffered to close, before his household comforts were disturbed by the Burman robbers of the neighborhood. They were awakened, one morning, just before daybreak, "to find every trunk and box," says Mrs. B., "broken open and robbed of their contents. The bureau, also, shared a similar fate. The looking-glass we brought from Philadelphia, was gone; the watch Mr. B. had kept so long, and our silver spoons, given me by my —. They also took our bunch of keys, causing us to fear that they might visit us again; especially as they found only eight or nine rupees in money. After the first surprise had a little subsided, I raised my eyes to the musquetoe curtains surrounding our bed, and, to my indescribable emotion, saw two large holes cut; the one at the head, the other at the foot of the place where my dear husband had been sleeping. From that moment, I quite forgot the stolen goods, and thought only of the treasure that was spared. In imagination, I saw the assassins, with their horrid weapons, standing by our bedside, and ready to do their worst, had we been permitted to awake. O, how merciful was that watchful Providence, which prolonged those powerful slumbers that night, not allowing even the infant

at my bosom to open its eyes at so critical a moment. If ever gratitude glowed in my heart, if ever the world appeared to me worthless as vanity, if ever I wished to dedicate myself, my husband, my babe, my *all*, to our great Redeemer, it was at that time."

But soon were their hearts cheered by the brightening prospects of the mission; and, July 15, eight respectable Burmans came to them, as inquirers after "the teacher of the new religion."

"July 21. Several persons called to-day, to whom I spoke on the concerns of their souls—they were quite attentive. Among them were three merchants from Rangoon, who said they were about to return. Remembering that they are blessed who sow their seed beside *all* waters, and that we know not which shall prosper, this or that, I conversed with them a little; and considering they might never have another opportunity of hearing the Gospel, or of learning the way of salvation, I gave each of them a small portion of the Scriptures. This seed of life, though it should not find a friendly soil immediately, may hereafter be lodged in some distant spot, where it will bring forth fruit unto life eternal. One of the merchants read to the others for some time, and they departed, saying they would read the books daily.

"July 22. Lord's-day. One of the severest privations we experience here, is the want of public worship and gospel ordinances. To supply this loss, *in part*, it is our custom to read an approved sermon on Lord's-day morning, and engage in prayer. To-day, Mrs. Boardman and I have united in commemorating our dear Redeemer's dying love, at his last table. Although only two in number, we trust we had some enjoyment of the presence of our beloved Saviour. We experienced in a degree what Paul meant when he said, 'The love of Christ constraineth us.' I desire that the love which Christ has manifested towards sinners, may constitute the main-spring of my actions, and the governing, controlling principles of my life. pp. 131, 132.

In October, 1827, Mr. Judson and Mr. Wade join our brother; Amherst, as they feared, becoming hopelessly dark in its prospects. It will be recollected, that Maulmein contained a native population of 20,000; that the British commander, Sir Archibald Campbell. (now governor of New Brunswick,) had kindly placed at the disposal of the mission an ample space of ground, about a mile from the military cantonments; and that the river only separated this part of the British territory from the Burmese province of Marteban. The situation, though, from this circumstance, positively insecure, was naturally beautiful. After the robbery, Sir Archibald furnished a military guard for Mr. Boardman's house; and he now saw, with great interest, the first scene of his Burman labors suddenly becoming the radiant centre of the mission. Mr. Judson planted himself about two miles and a half to the north, and commenced a school for boys.

As early as Dec. 2, Mr. Boardman had the unspeakable satisfaction of sitting down with two native Christians at the Lord's table. They prayed; then Mr. Judson read and expounded the Scriptures; then prayed in Burman and English over each of the elements. Will many of our American schools furnish a more credible examination of boys, from nine to twelve, than that of two of Mr. B's pupils, Dec. 4? See p. 108.

The advances of our exemplary laborer's individual piety—his ardent aspirations after heaven and its enjoyments, were evidently the grand secret of his now rapid success. Let the vast impor-

tance of the lessons practically taught in the following extract, apologize for its length.

“ March 2, 1828. I have lately taken a more deliberate and solemn view than ever before, of the important question, viz. whether it is not my solemn and indispensable duty to live more holy and devoted to God, than I have ever done. I have divided the number of those, who pass for evangelical Christians, into three classes. The first and lowest class includes those who appear sound in doctrine, and are regular and moral in their conduct, generally attentive to religious duties, and careful to avoid anything that would disgrace their profession. This is nearly all that can be said in their favor. The second class aim somewhat higher. They would add to the above list of duties, a degree of zeal and devotedness, occasionally watching against sin and endeavoring to grow in grace, but often abating their diligence, relaxing their efforts, becoming stupid and slothful, and seldom, if ever, waging a steady war with their lusts, and living in the comparative neglect of many of the more strict duties of religion. Though they profess to be pressing forward towards the mark, they are often found loitering and sleeping on the race-ground, and appear too well contented, if they can but keep pace with their fellows. The third class are quite as much above these in their aims, as these are above those of the first class. They seem to be continually striving to attain to perfection. They war with every enemy of God; they assiduously cultivate every Christian grace; they pant for holiness and glory. They look not at those who are behind them, but at Him who is before them.

“ I hope that my aims are higher than those of the first, but must utterly disclaim the privilege of ranking with those of the third class. The second class is my proper place.

“ But while I assign myself to the second class, the question comes with immense and solemn weight, why I should *remain* there? Why not press forward, and join those who have taken the highest ground, who live so near the throne, and are comparatively so blameless in the sight of God? Is there anything in my outward circumstances to prevent my being as much devoted to God as Edwards, Brainerd, Pearce, or Baxter? I am constrained to acknowledge there is nothing. I ask myself again, if I am not under as solemn obligations as these men were to be holy? Why should I say *as* holy as these men? Let me rather ask, am I not under the most solemn obligation to *be* holy as God is holy? I surely am. He claims from me all that I can give him—my heart, and soul, and mind, and might, and strength.

“ But a great difficulty remains—my strength is perfect weakness. It is a great effort to oppose the whole tide of human corruption. Who can successfully contend against all his spiritual foes? Who can, of himself, live as holy as God requires.

‘ How can a feeble, helpless worm,
Fulfil a task so hard.’

My past experience teaches me, that I have not the strength for the desperate undertaking. I fear to engage. I pause and hesitate before I dare proclaim a war of utter extermination. Who can live, even a *day*, without sinning? But this is for *life*. Is there a helper at hand? One on whose strength I can lean and be supported? **THERE IS, THERE IS.** *I thank God, through Jesus Christ our Lord.* It is written,

“ ‘ My grace is sufficient for thee.’ ‘ He giveth power to the faint, and to them that have no might he increaseth strength.’

“ ‘ Strengthen ye the weak hands, and confirm the feeble knees; say to them that are of a doubtful heart, Be strong, fear not.’

“ ‘ God is faithful, who will not suffer you to be tempted above that ye are able, but will, with the temptation, make a way to escape, that ye may be able to bear it.’

“ ‘ Be of good cheer, I have overcome the world.’

“ ‘ I will strengthen thee; yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness.’

“Is this all true? Canst thou, O my soul, embrace it as thy strength? Is this for thee? Canst thou stay thyself upon it? If so, thou canst add, ‘God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he is also become my salvation.’ But thou art still fearful, still distrustful. Say then, *Lord, increase my faith.*”

“June 8. I propose, on the whole, to adopt Dr. Doddridge’s plan of spending my time,* that I may live in the fear of God all the day long. I also propose to spend a portion of time, each day, in meditation, in conformity to Mr. Baxter’s advice.† I do not enter into a *covenant* to prosecute this plan through life, but I hope never to neglect the prosecution through press of business, or indifference, or a want of enjoyment in so beneficial an exercise.” pp. 146, 147, 148.

The 23d, March 1828, Mr. Boardman records the baptism of three, and the application for baptism of three more Burmese converts, of respectable station in life.

Duty now demanded new and still more trying sacrifices of himself. It appeared to the Board at home, that the missionary brethren should extend their locality, so as to make a more general impression on the country; and his fellow-laborers considered Mr. Boardman the most suitable pioneer for the new movement. Burmah proper, however, was yet under too capricious a government, to become the seat of the new establishment. Tavoy, ceded to the British, at the late peace, was, after much consideration, preferred; and, in this direction, Mr. Boardman, his family, and a young Siamese, lately baptized, embarked at Amherst, on the 29th of March.

Tavoy is described as occupying a low plain, and regularly built in streets, intersecting at right angles; the whole being surrounded by a brick wall and foss. The population is about 9000, (two thirds native Burmese) and the general appearance, both of the place and people, much more promising than those of Maulmein. It stands in lat. 13° 4′ S. E. of Rangoon, and S. by E. of Marteban, at one hundred and fifty miles distance from each place. The sea is within fifteen miles; good anchorage at twenty-one miles distance.

Mr. Boardman rather acquiesced in this removal, than rejoiced in much hope from it. It furnishes a proof of the importance of God’s most favored servants bowing implicitly, at times, to his determinations for them. The full tide of his heart’s approval, and the best effects of his life, were held in reserve; but soon effected a channel. Scarcely had he opened his doors for worship, when inquirers flocked in.

We have lately presented our readers with a full account of the interesting Karen race, with whom he now, for the first time, seems to have come in contact, and to whom his labors became so signal a blessing.

His noble plans for enlarging the department of native schools, were drawn up this year, and approved in the following spring, by the General Convention of the Baptist Denomination in the United States. It was in September, that he received the memorable visit of the Karen foresters, with their deified book of com-

* See Rise and Progress, chap. xvi.

† See Saints’ Rest, last four chapters.

mon prayer. In compliance with their entreaties, he promised to visit them.

Early in 1829, he removed to a new habitation, in which, when scarcely settled, he left his family for a village tour among the Karens. It was an excursion of cheering interest and promise.

The most remarkable features of his public career, now following, have often occupied the attention of our readers. In May, he was compelled, by the state of Mrs. Boardman's health, to undertake a voyage to Mergui, about two days' sail from Tavoy; and, in the summer, lost his beloved first-born child, Sarah. Speaking of her interment, he says,—“At 7 o'clock this morning, we committed the dear remains of our first-born to the grave. By her side, are reserved places for the heart-stricken parents to sleep.”

Four weeks after, occurred a public event, perhaps, equally trying to our friends—the revolt of the province against the British government. In the course of it, the mission house was razed to the ground, most of their books scattered, torn, and destroyed, and their furniture either broken to pieces or carried off. They were, in these circumstances, happy to escape to Maulmein; whence, however, Mr. Boardman returned to his little Tavoy church in August. Tours for village preaching occupied the rest of the year.

In Jan. 1830, Mrs. B. became alarmingly ill; but a short visit to the sea side, was blest to her restoration. Her companion exclaims,—“I hope the fruit of all will be to take away sin. If you will believe me, (he is writing home to Mrs. Blanchard,) I sometimes half doubt whether I knew any thing about true religion, when I left America. Christ, heaven, the cross, the grave, life, death, love, joy, grief, the Bible, the Gospel, the throne of grace, all seem different to what they then did.”

At this time, however, his own health was sinking, under the effects of his exposure at the time of the Tavoy revolt. The signal circumstances of holy triumph in which his devoted life closed, are detailed in the Memoir, by the pen of his afflicted widow. We had hoped to find a place for them here, but our pages are filled. Never did military hero die in the arms of such a victory. The page of church history is full of glorious deaths, but in vain do we look for a parallel to the circumstances of moral glory in which Boardman breathed out his ardent soul, on the banks of the wild forest stream, just hallowed by the administration of Christian baptism to thirty-eight believing Karens, the joyful seals of his ministry in the Lord.

We rejoice to learn that this interesting Memoir is about to be re-printed in London, with the prospect of a wide circulation,

THE CHURCH OF GOD.

Oh, can the MORAL MUSE forget,
 That years are stealing life away;
 That those who list enraptured yet
 To the soft breathings of her lay,
 Are on the torrent of decay,
 Hurried unconsciously along;
 And ah! to-morrow where are they,
 And where is she who raised the song?

Can she forget? Ah yes, she may!—
 How oft, when lulled in Fancy's bowers,
 Day dreams have held their airy sway,
 And robed the changeful earth in flowers;
 Still blooming on, through suns and showers,
 Still shedding forth their perfumed breath;—
 Even while around the tempest lowers,
 And roars the cataract of Death!

Enchanted earth! Enchanted earth!
 What is the magic of thy spell,
 That beings of immortal birth
 Should love thy very wreck so well?
 When conscious that the coming swell
 Of Time's chill wave will sternly sweep
 O'er every form of life.—A knell!—
 Eternity its own will keep.

MUSE OF ETERNITY, awake:
 The wind of death is on the lyre!
 Oh, when thy dream of earth shall break,
 To heavenly heights shalt thou aspire;
 Shalt glance around an eye of fire,
 From shore to shore, from sea to sea,
 On all the objects of desire,
 Which were, or are, or are to be!—

Earth's panorama;—they shall pass,
 As once before the Saviour's eye;
 All, all within Time's measured glass,
 Wealth, pleasure, fame, authority;—
 All that is doomed with Man to die,
 For one offence with him incurst;—
 Heirs, not of his eternity,
 But of his vanity and dust!

And oh, shall Man presume to rest,
 In this unstable, turbid state?
 On the wild wave to build his nest,
 The victim and the sport of fate?—
 Is there no Ark, whose steady weight
 May breast the ocean billow's shock;
 And safely bear its precious freight,
 To rest on Heaven's eternal Rock?

There is! To Faith's unclouded eyes,
 See, holding on her course sublime,
 An ark, THE CHURCH OF GOD, arise,
 Triumphant o'er the wrecks of Time!
 Millions from every coast and clime,
 Charmed by her welcome, haste on board;
 Hark! how they swell in hallowed chime;—
 GLORY TO CHRIST, OUR SAVIOUR LORD!

LITERARY NOTICES.

THE CHRISTIAN YEAR. Thoughts in verse for the Sundays and Holidays throughout the Year. First American edition. Philadelphia: Carey, Lea, & Blanchard. 1834. pp. 416. 12mo.

This attractive series of "thoughts," flowing often in "words that burn," is well known as the most admired production of Mr. Keble, said by the American editor to be, at present, the professor of poetry in the University of Oxford. They are more particularly adapted to the festivals of the church of England, and the American Episcopal church; which, of course, we do *not* regard as "the happiest of possible contrivances for arresting attention to the *great facts* of Christianity"—much less can we consent to call the Sabbath, as compared with them a "minor" festival. But we love sweet poetry, and sweetly-flowing sacred poetry, especially; although it come from beneath the moss-grown towers of superstition, or stream "to light the path with the sunshine of heaven," through the *stained* glass of a Romish Cathedral.

Mr. Keble has certainly a just claim to rank with the foremost of our modern band of Christian lyric poets. Who can resist the cogency and Christian feeling of appeals like the following:

MORNING.

Ye fragrant clouds of dewy steam,
By which deep grove, and tangled stream,
Pay for soft rains, in season given,
Their tribute to the genial heaven:—

Why waste your treasures of delight,
Upon our thankless, joyless sight;
Who day by day, to sin awake,
Seldom of heaven and you partake?

Or this, embodying a thousand arguments on the interesting topic of

THE SACRAMENT.

It is my Maker—dare I stay?
My Saviour—dare I turn away?

Quinquagesima Sunday yields us also some refreshing thoughts.

The Son of God in radiance beamed,
Too bright for us to scan;
But we may face the rays that streamed,
From the bright Son of Man.

There painted into rainbow hues,
In sweet harmonious strife,
We see celestial Love diffuse,
Its light by Jesus' life.

God, by his bow, vouchsafes to write,
This truth in heaven above;
As every lovely hue is light,
So every grace is love.

From the Hymn for Evening, we extract the two following stanzas:

When the soft dews of kindly sleep,
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
Forever on my Saviour's breast.

Abide with me from morn to eve,
For without thee, I cannot live;
Abide with me when night is nigh,
For without thee, I dare not die.

But there is no end to these beautiful passages, and we must content ourselves with giving these specimens, and recommending the book itself to the attention of our readers. It seems, that, since its first appearance, in 1828, it has already run through no less than twenty-five editions in England—an unprecedented popularity.

There are some pleasing occasional pieces subjoined to this American edition, from the pen of the Rev. William Crosswell, of Boston. We thank Bishop Doane, the American editor, most sincerely, for the pleasure and profit we have derived from this volume.

THE LIFE OF THE REV. ROWLAND HILL, A. M. By the Rev. Edwin Sydney. First American Edition. New York: D. Appleton and Co. 1834. 12mo. pp. 412.

Few men have been more known and honored among Christians of the present age, than Rowland Hill, the Whitfield of his time. Few, in any age, have had so long a ministry, or so fruitful in conversions to God. England mourned in 1833, when, at the age of 89, this eminent man closed a ministry, of seventy years continuance, and departed to be with Christ. But his labors follow him. Who that has read his Village Dialogues, does not wish to read the life of their Author?

Mr. Hill was a wonderful man. His manner, only, was eccentric, but his heart and mind were thoroughly established by grace. He embraced no whims. He sought after no novelties. His peculiar genius was directed, not to invent a new Gospel, but to enforce the Gospel of Jesus Christ. He was sometimes facetious—it was his nature to be so; but it was from a desire to attract and strike the neglected multitude, (in order to save them,) that he indulged it at first; and, as he grew in years and experience, he checked this dangerous propensity.—But we must stop. The life of Rowland Hill needs no recommendation of ours.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Hemaa Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

—
AVA.

MR. CUTTER'S JOURNAL.

We have already published letters, announcing the safe arrival of Mr. Cutter and family, at Ava, on the first day of January last, with a printing press. We have now the pleasure of laying before our readers, Mr. Cutter's very interesting account of his passage up the river. Those who have read bro. Kincaid's, will read this with double interest, since, without any thing like repetition, it shows us the progress of the Gospel, along the banks of one of the noblest rivers in the world, at a date six months later.

Nov. 20, 1833.

ON THE RIVER IRRAWADDY. *Departure from Rangoon.*

Last evening, Mrs. C. and myself left the city, (Rangoon) intending to start early this morning, for Ava. Bro. and sister Bennett accompanied us to the boat, and we parted. They have shown us much kindness since we have been with them, and I trust they will be rewarded by Him, from whom cometh every good and perfect gift. We started about seven o'clock, having on board, seventeen men, including assistants, cook, &c. The river is infested with robbers; but, if God has called us to this work, we have no doubt but we shall reach our place of destination in safety. Anchored at Wah-young-ben, a village of ten houses, about dark.

21. Passed a small village, and anchored at the upper part of Tet-

theet—the name of three villages, containing about one hundred and fifty houses. Gave away one hundred tracts.

Interest at Pau-leing.

22. Stopped at Pau-leing, consisting of three villages, containing, in all, between five and six hundred houses, and distributed four hundred and fifty tracts. A great many boats were here; and, both boatmen and villagers, seemed anxious to get books. Some came wading through the water, and others came off in boats after them; and when I was at our village, I could hear them, across the water, calling from another village for books. I endeavored to talk to them through an interpreter, while the assistants were in different streets, preaching. Passed two more small villages, of about ninety houses, and anchored at Mai-zah-lee, a village of about fifty houses.

23. Passed three small villages, containing, in all, about seventy-five houses, and came to anchor, about dark, at Kyet-too-wa-thoung, containing, in all, about sixteen houses.

24. Passed a number of villages, (about twelve) the principal of which was Hgnet-toug, of about one hundred houses, where were a large number of boats, and we gave two hundred and sixty tracts; and Ko San-lone went through this and one or two other villages, preaching the Gospel. Anchored at Nyoung-wieng, about sundown. It contains about sixty houses, mostly Karens; but there were some Burmans, to whom we gave tracts, and exhorted them

to turn from serving dumb idols, to the service of the living God. To-day being the Sabbath, worship was conducted in Burmese, by Ko San-lone. None but disciples present.

Dau-nu-bu, or byoo.

25. Passed eleven villages, and anchored off Dau-nu-byoo, about four o'clock. It is a large place, containing about three hundred and fifty houses; and we distributed three hundred tracts. Visited the governor, and was politely received; with a request, that books might be given to his attendants. Nearly two hundred boats were anchored before the town. In the course of the day, we have given away a large number of books, to boatmen, who passed us, and the Gospel was preached to many who never heard it before; and not a few listened gladly. Many came running down the sides of the banks, and swimming off from the shore, to get books which told about the new religion.

26. To-day, passed four villages, and came to anchor at Za-loon-thoung-ken. Only five houses. Sargar-gyee, the principal village we passed, contained about sixty houses, at which we distributed sixty tracts.

27. Passed four villages, containing, in all, about one hundred houses, and one large town, La-tha-gong, of about three hundred houses, and gave to the inhabitants one hundred and fifty tracts. Anchored, about dark, at Hlai-goo;—thirty houses.

About nine o'clock, saw Mr. Lango, collector of customs at Rangoon, with a large train of boats, carrying up to his Majesty what had been collected during the past year. I wished to keep in his company, if possible; and offered the head boatman fifteen rupees extra, if he would keep up with him. They made an effort, the first day; but his boats went by us like birds, and anchored a great distance ahead of us at night. I walked a long way, on shore, and gave tracts to the villagers and boatmen. Although many seemed desirous to obtain

books, yet they dare not take them publicly, for fear of Government.

28. Passed five villages—one hundred and sixty houses in all, and gave away some tracts. At Tharet-tor they seemed very glad to obtain them; and the assistant boldly exhorted them to turn from their vain and foolish worship, and examine well the merits of the Christian religion. Distributed one hundred tracts among them. A little before sunset, anchored at Hen-tha-dah city, containing about five hundred houses. Gave away one hundred and fifty tracts, and did not reach our boat till quite dark.

29. The disciples went through Hen-tha-dah again, and distributed one hundred and fifty tracts more, and preached the Gospel to the people. Some listened attentively, and I trust they will not receive these glad tidings in vain. Passed seven villages, the principal of which was Thah-ra-wau, of one hundred houses. We distributed one hundred tracts. Anchored at Myeet-tsong, containing only five houses. The villagers were greatly alarmed, lest we should be robbed in the night; but we were protected by an ever-watchful Providence.

Perils by Water. Divine Providence.

30. Started about daylight. At seven o'clock, the steersman endeavored to cross the river, lower down than is usual, and we found ourselves rapidly going down with the current, which was so very strong, that the men could not possibly row, nor get their poles to touch the bottom, before they were carried beyond their reach. Five men took the small boat, to carry a rope on shore, with which they might pull the large boat along; and, just as they reached us, on their return, their boat was capsized by the force of the current, and Ko San-lone, our principal assistant, was carried underneath the waves. By the immediate interference of God, he was enabled to rise, with an oar in his hand, and get on the boat, which was bottom side upwards, upon which he rapidly

floated down the stream. I immediately sent off the small boat, which came down from Ava; and picked him up nearly half a mile from our boat. We now felt it to be a design of Providence, that the boat was sent down by bro. Kincaid, otherwise the assistant would probably have been lost, for want of a boat to pick him up; and the large boat might have been swamped, for want of men to man it. A large boat ahead of us, was carried down the stream, with so much rapidity, that it went against our boat, and stove out the front part, (the men being unable to stop it) but, as it was low down, the leak was soon stopped. We got aground several times in the course of the day;—but the Lord kindly preserved us.

Dec. 1. Passed three villages, and anchored at Mo-myo, about nine o'clock—one hundred houses. Passed one large town, of two hundred and fifty houses, but could not conveniently cross the river to it. Gave but few tracts. Current very strong.

2. Passed four villages, and anchored at Ya-gyen-men-gyee, a little after dark. A number of men of rank reside here. It contains two hundred houses, and we distributed one hundred and fifty tracts, to advantage.

3. Passed two small villages, and one town of one hundred houses, (Ka-moung,) where we gave one hundred tracts—the people receiving them without any fear. Anchored at Myar Oung, a city of five hundred houses.

Fear at Myar Oung.

4. Went on shore early this morning, with tracts. The people expressed much fear from Government, and were afraid to receive books *publicly*. Some would collect together, and request some to be read to them, while they would listen attentively, and pronounced the truths good. Perhaps one man would venture to take a tract, and then look round among the company; as if to say—“I have taken one—now you may venture.” But, if

he saw no one follow his example, he would hand the book back again. An individual would gladly receive a book, and perhaps another at a distance would call out to him, when he would immediately come running back with it. One man, who declined taking one in the city, followed me quietly just out of it, and respectfully solicited one—that he wished to examine it. I gave him the *Catechism* and *View*, which he carefully wrapped up in his pat-so; and, after receiving an exhortation, he went his way.

Passed four villages, containing one hundred and sixty houses, and Kyen-gen city, estimated at one thousand houses. As they appeared very anxious to get books, we distributed six hundred and eighty, among them, and told them of an eternal God, and a crucified Saviour.

Anchored, at night, at Ta-loke mau, a town of one hundred houses and gave away one hundred tracts. The people seemed disposed to listen to the truths of the Gospel, and willing to investigate the subject; and, therefore, received the books gladly.

5. Passed four towns and villages on the right, but could not conveniently get at them. Passed a large mountain, one side of which rose up perpendicularly out of the water; and, on the side of the solid rock, were engraved upwards of fifty images of Gaudama; and, on the summit, was a pagoda, to which it seemed almost impossible to *ascend*, much more to *build* it there. Yet, I presume this difficult task was undertaken voluntarily and cheerfully; and the poor deluded creatures will never obtain any happiness or good for all their labor.

Another kind providence.

The current here is very strong, and it was with the greatest difficulty we were enabled to proceed at all. We were from eleven o'clock, A. M., till near sundown, in going not quite a mile; and then, we were unable to proceed, as there was a point which we thought impossible to go round,

and the water appeared every moment to run with greater velocity, so that our boat had near been cap-sized two or three times. We now determined to attempt to cross the river with all possible haste; and, after we had got started, the wind immediately blew quite fresh, from a quarter from which we had not felt it since we left Rangoon; and every one who could be spared, was engaged in holding up pieces of cloth, to serve as sails, by the help of which we were enabled soon to reach the opposite side in safety. We felt this to be providential, especially as the wind ceased a few minutes after we arrived. Large boats have been sunk in this place, but the same kind hand which hath hitherto preserved us, was not withdrawn from us to-day. O may we never distrust him again. He surely is a very present help in times of trouble, to all who put their trust in him. Toung-bo, where we anchored, contains about two hundred houses; and we gave away one hundred and fifty tracts, to advantage.

6. In the morning, gave away fifty tracts at Pyen-gyee, a town of one hundred houses. We also distributed one hundred and sixty tracts, at Thah-lai-dau, which contains three hundred houses; and the assistant exhorted them. Also, at Kyee thu we distributed among them one hundred tracts.

Interest at Nar-mar-gau.

7. Passed Shwa-doung, formerly a large city, but now contains but about one hundred houses. Also, passed two more cities, and one town; in all, estimated at between fourteen hundred and fifteen hundred houses; but we stopped a very short time, as we were anxious to reach Nar-mar-gau, a city of five hundred houses, where we gave away four hundred and fifty tracts, which were gladly received; and the common people, as well as some of the officers, listened to the exhortation of the disciples with deep attention, and requested them to come and sit in their houses, and talk

about this religion; to many of the truths of which, they expressed their approbation, and some were desirous that a longer stay should be made among them.

This is our nineteenth day out, and we shall reach Prome to-morrow. We have distributed a large number of tracts to numerous boatmen, as well as to the inhabitants of the towns and villages which we have passed; and many have heard of an eternal God, and a crucified Saviour, who never heard before. Some have read and listened with attention, and others have rejected the truths with scorn. I earnestly hope the time is not far distant, when, at least, three or four missionaries of the cross shall be stationed between here and Rangoon, and the Gospel be proclaimed to the perishing multitudes from day to day.

Prome.

8. Sabbath. At twelve o'clock, arrived at Prome, which is considered nearly half way to Ava. After Burman worship, we went on shore and distributed tracts. The assistants spent most of their time in exhorting, as the people expressed much fear from Government, and did not dare to take many books publicly. We, however, distributed three hundred and thirty tracts; and most of those who received them, appeared anxious for them. Passed the zayat in which Mr. Judson formerly preached, and went to the large pagoda, which is a splendid structure, gilt from top to bottom, with numerous small pagodas and images of Gaudama around; and several were then bowing before them, to whom we endeavored to show the absurdity of such worship, and explain to them something of the character and requirements of the eternal God. Some appeared a little ashamed, when reminded that they were bowing to a senseless heap of brick and mortar, especially those who brought offerings of cooked rice, fruit, &c., and offered them, as they said, for the refreshment of their deity; and, before they

left, asked for books which told of the eternal God. On my return, I met a man on his way to spend the day in gratuitously assisting to erect a new pagoda. I told him it was a pity for him to spend his time and strength, in erecting a pile of bricks, which would neither do him any good, or be of use to others—that, if he wished to know something of the true God, I would give him a book which would inform him. He replied he did not want any. I then told him the difference between worshipping and serving dumb idols and pagodas, and worshipping and serving the eternal God, and went along. He, however, shortly turned back, and asked for a book which would tell him more about this subject. I gave him the Catechism and View, which he promised to read carefully. O that the time might soon come, when this city shall be filled with the worshippers of the true and living God.

I was informed by a Burman of respectability, that Prome contained fifteen hundred houses, notwithstanding part of it had been destroyed by fire within a year or two.

River Scenery.

The scenery along the river, for many days past, has been truly delightful—villages appearing before the eye, here and there, interspersed with beautiful groves of mango trees, and large fields of rice, from which the reapers appeared to be gathering in an abundant harvest. Every thing seemed to declare its Maker's hand divine, excepting the numerous fanes, and towering spires of the pagodas, which are to be seen glittering in every direction,—in the midst of almost every grove, and upon the top of almost every high hill.

9. Passed five villages, of about one hundred and fifty houses,—distributed a few tracts, and come to anchor at Zee-ieng, containing about fifty houses, where we gave forty tracts. To-day, high winds, and the water quite rough, but the scenery pleasant.

10. Passed four small villages, one old city (Mya-wa-dee, now containing but about one hundred houses,) and two large towns, containing, in all, about five hundred houses. We have, however, given but few tracts to-day.

11. Passed nine towns and villages, containing three hundred and fifty houses, and distributed among them one hundred and thirty tracts, where I think most of them will be attentively read. Anchored, about night, at Tong-doung, quite a large place, where we gave away one hundred tracts. The disciples followed, while I walked from one village to another; and many have heard the Gospel, who never heard it before. May the Holy Spirit set it home with power upon their hearts.

Labors at Tor-young-tha-ret.

12. Went on shore, early in the morning, and gave about one hundred tracts. As usual, some did not want them, while others appeared anxious to get them.

After breakfast, went on shore at the south end of Tor-young-tha-ret, and soon saw an old man, who said he could not read, but should like to hear some one of the tracts read. I accordingly told Mounng Shway-thah to read part of the Catechism, which the old man pronounced good. Soon after he began to read, large numbers collected around, and listened in silence. After talking some to them, and giving a few tracts, I went to the house of the Governor, who appeared to receive the books gladly, and requested that some might be given to his attendants. A great many men had gone to gather rice; and, consequently, the demand for tracts was not so great as it would probably otherwise have been. I went to one house, where was a large company collected together, on account of the death of a child. I endeavored to improve the opportunity, and asked them where the child had gone. They replied, they did not know. I then told them about their souls—a God, and a Saviour,—a heaven and a hell,

—and that they would all soon die, and be as that child was; that, if they loved and served the eternal God, and believed on the Lord Jesus Christ *here*, their souls would be received to reign with him in heaven; and if, on the other hand, after having heard and read about him, they should reject the truth, they must inevitably suffer eternal punishment; and, as they all knew some died in youth, as well as old age, I exhorted them to consider this important subject *immediately*. They observed, that what I said was good, and they would think over the subject, and read the books with attention.

Called on another Government man, who treated me politely; and requested books for himself and attendants.

Towards evening, after we came to anchor, numbers came down to the boat, and asked for tracts; and continued to come for two or three hours.

Usefulness of Moug Shway-Gnong.

In the morning, Ko San-lone and Ko En-ga-la went over to Ya-toung, a place of five hundred houses, on the east side of the river, where they were gladly received by many. They spent most of the day in conversing with those who gathered around them, and were urged to spend several days with them; or, at least, to spend the night, in order that they might have an opportunity of conversing, in the evening, upon a subject in which they felt so much interested. But the assistants supposing we should have gone much further, did not dare to stay, for fear they should not be able to overtake us. Many of the people had not seen any of our books before, but obtained their ideas of a new religion, and of an eternal God, from Moug Shway-Gnong, (See Mrs. Judson's Memoir, p. 191,) who formerly lived there; and, as they said, preached and exhorted a great deal,—that, at one time, he spent one whole day and night, talking and disputing upon the subject with his neighbors. Many of those who for-

merly heard him, have recently begun to investigate the subject; and Ko San-lone thought there might be as many as ten good inquirers, the most hopeful of whom are, Ko Shway-mau, and Oo-u-ri, a Government man, and formerly a great friend of Moug Shway-Gnong—a good reasoner, and a man of sound sense. Ko San-lone went to the house of one of the chiefs, who wished to get a book, but began to raise objections against the Christian religion; and, seeing Oo-u-ri going by, called for him; and, to his surprise, he reasoned on the side of the Christian religion so well, that the chief could not say a word.

They found the wife of Moug Shway-Gnong, who appeared anxious to obtain a change of heart. She can read some, and she has a son-in-law, who also is inquiring, and he reads to her. I gave them a copy of the Digest to give her, for which she appeared grateful.

Just as they were coming away, a Government man asked for a book; but they told him they had given them all away, but that there were some in the large boat. He immediately took four men and a small boat, and crossed the river to me, and arrived half an hour before the assistants. I gave them all tracts.

Great Encouragement.

The hearts of the assistants were filled with joy, at the favorable reception they met with, and they wanted to return with more books, and spend the night; but, as they told me the city I had been through, was where the blind man lived, mentioned in Mr. Kincaid's Journal, I sent them in search of him. They found him at his old house, in company with a Government writer, conversing together upon the subject of Jesus Christ's religion. The old man said he loved and worshipped the true God, and wished to receive baptism. He was exhorted to persevere faithfully unto death, that he might hereafter receive a crown of life. He, also, first heard the Gospel from Moug Shway-Gnong. He has

a grandson, seventeen or eighteen years old, who reads our books to him, to the satisfaction of both.— From what I could learn, the grandson might be classed among the list of *anxious inquirers*. I sent them a copy of the Digest.

The Government writer, (by name Mounq Quet,) with another man, came down to the boat, and staid till a late hour, conversing. I felt assisted by the Holy Spirit; and ideas flowed into my mind, as fast as they could be conveyed to him, through an interpreter. Ko San-lone also gave him much information and advice. It appears that he first heard the Gospel in Prome, from Mr. Judson, when he was there. He had, at his house, the Gospel by Matthew and John, and a copy of most of the tracts; and had read and liked them all. I gave him a copy of Luke and John, the three Sciences, Epitome, and Digest, for which he appeared thankful. He said he wanted some one to whom he could go and ask advice, and receive instruction. I told him that although there was no teacher to whom he could go, he could go to God daily and hourly in *prayer*; and if he went in a proper manner, He would grant him light and assistance. He appears to be an amiable, sensible young man, not far from the kingdom of God.

Interest at Ya-toung.

13. By daylight this morning, I again sent off the assistants to Ya-toung, with some more tracts, some copies of Luke and John, and the Digest, which met with a welcome reception; and they spent several hours in preaching to the people. As their boat was small and light, they were enabled to stop and preach some, at Mya-dai, and overtake us before dark. Gave away some tracts at two small villages, and passed several where we could not stop. Anchored at Ghna-pya-thai, a small village of ten houses, and gave away ten tracts.

Exceeding Demand for Tracts.

20. Since my last date we have been employed the same as on for-

mer days with the exception of not giving away so great a number of tracts.

When I left Maulmein, it was my intention to have gone up to Ava as soon and as quick as possible, and thought I should give away but very few tracts. I therefore did not take but about 1500 for distribution on the way up, beside as many as I thought would be required to give away in Ava for some length of time. After arriving in Rangoon, I ascertained that I should not be able to proceed as fast as I had anticipated, and therefore took about 1500 tracts more from that place. But after we got started, I found that our large boat moved so slowly, that we could go into a village and stop an hour or two, and soon overtake it without much difficulty, by walking along the shore, or ometimes having a small boat left for us; and the demand for tracts was so great, that before I was aware, our stock was nearly exhausted. After taking out nearly all the Balance, Investigator, and Awakener, which I had designed for Ava, I found I must deal them out with a sparing hand, and therefore have not given to all who have solicited; but where two or three individuals lived near each other, I have advised one to read the tract, and pass it to his neighbor.

Since the last date, we have passed 40 towns and villages, containing about 1567 houses, and have distributed about 250 tracts. We might perhaps have distributed three times that number advantageously, if they could have been spared. Many of the villagers wished to have the truth explained on the spot; and expressed a desire to be enlightened on this interesting subject. At Mee-gyoung-yai, in particular, they manifested their desire, by collecting in groups in several places in the street and requested myself and the assistants to come to their houses, that their friends might listen to the glorious tidings of salvation. I gave the Governor, Luke and John, and the Epitome.

Many houses had been pulled

down, and the place was much cut up, by the people in search of *silver*, and the bank of the river was lined with individuals examining the dirt which was brought there for this purpose.

The Petroleum Wells.

To-day anchored at Ya-nangyoung, and I walked out to see the celebrated "Petroleum Wells," which produce the great quantities of earth oil used in this part of the country, of which there are about two hundred. Some of them, as I was informed, are two hundred and seventy feet deep. They are about five feet square at the top, and lined from top to bottom with plank, to prevent the earth from falling in at the sides. Cleaning them out, is attended with some danger, from suffocation. Two men have recently lost their lives while there engaged, which is the case with more or less every year. The expense of completing a new one is about one thousand rupees. Nearly two hundred boats were before the town waiting to receive cargoes of the oil, for Rangoon and elsewhere.

Distributed about twenty tracts, several came round the boat, and listened attentively.

Interest at Mai, and Toung-pa-loo.

21. Passed 7 villages; but as many of them were on the opposite side of the river from where we were, we stopped at only two, and gave a few tracts. At *Mai*, a village of 20 houses, the men collected together, and almost unanimously said the words which were spoken, were good, and wished us to stop a while among them, that they might have an opportunity of hearing more. Gave them some tracts, and requested them to read and examine them carefully and seriously.

Anchored about 9 o'clock at *Toung-pa-loo*, where there was not a house in sight, nor a single travelling boat beside our own. After we had anchored, I went in search of a house, and found, a short distance back, a snug little village of

about thirty houses. They said they could furnish us with milk in the morning, if we wished. I told them the morrow was the Christian Sabbath, and we did not purchase on that day. They expressed some surprise, that that should be an objection, and I immediately told them of an eternal God, and of the Gospel of His Son, Jesus Christ—some of the things which were required, and some of the things which were forbidden by Him. They were collected together at the head-man's house, and listened with deep attention, having never seen any tracts nor heard of these things before. I soon returned to the boat, leaving the disciples, who remained with them till a late hour, explaining the things concerning the kingdom of God. Gave a few tracts.

To be continued.

LETTER FROM REV. NATHAN BROWN.

Maulmein, April 6, 1834.

Rev. and dear Sir,

I have just arisen from the perusal of your report on the religious state of France, which came to us a day or two since, in the September number of the Magazine. I cannot but feel very much interested in the account; and I do trust that our denomination will enter vigorously upon the occupation of the field, which now opens to them so favorably. While we are all sensible of the importance of missions to the heathen, it would be sad, indeed, if we should neglect those portions of Christendom, where the seed is already sown, but where, unless the Gospel in its purity be maintained, the people must inevitably sink away to something nearly or quite as destructive to souls as heathenism itself. There is no computing the good, which, with the blessing of God, we may expect from such a school as you have proposed, where suitable young men may be instructed, and prepared to preach in their *own tongue*. The native preacher, (other things being equal,) must

almost always have an immense advantage over the foreigner, in respect to the ease with which he can wield the language of the country.

My health, as well as that of my companion, has been pretty good since we arrived in India; and we suffer less from the heat of the climate than we expected. We begin to talk the language a little, and to read it with considerable facility. But I am convinced that we shall not for a long time, if ever, be able to speak it as the natives do.

It will ever be matter of regret to me that circumstances were such as to prevent my completing a regular course at your excellent Institution. *I fully believe that there is no other person on earth, who stands in so absolute need of a sound and thorough theological education, as the missionary to a heathen land.*

Have the goodness to present my best regards to Mrs. Chase, and to Professors Ripley and Knowles; and believe me ever affectionately yours,

NATHAN BROWN.

To Prof. CHASE.

MRS. HANCOCK'S SCHOOL.

We have received a catalogue of the names of the scholars in Mrs. Hancock's school, at Maulmein, of which we gave an account in our last number. Our friends will be gratified by the following extract, which will show what American names have been given, in conformity to the wishes of the patrons of the school.

BOYS.

Shway Yah,	Stephen Gano.	
Shway Gyah,	Francis Macomber.	
Pai Lau,	William Hague.	
Shway Po,	William Staughton.	
Myat Thu,	Gideon B. Perry.	
Karen {	Tee Koo,	Daniel Sharp.
	Tee Yah Pau,	Lucius Bolles.
	Lah Wai,	Heman Lincoln.

GIRLS.

Me Pah,	Lydia M. Malcom.
Me Poug,	Eliza Lincoln.
Me Kah,	Abby B. Perry.
N. Te Tau, (Karen—N. for Me,)	Elizabeth Nelson.

ORDINATIONS AND INSTALLATIONS.

Mr. AMASA BENJAMIN WINCHELL, ordained evangelist in the Baptist church in Almond, Allegany Co., (N. Y.) May 28, 1834.

Rev. JAMES HUCKINS, inst. pastor of the Baptist church, Andover, (Mass.) August 28, 1834. The same day, a beautiful new house, erected by the Society, was opened for the worship of God.

Rev. JOHN WAYLAND, late professor in Hamilton College, (N. Y.) installed pastor of the first Baptist church, Salem, (Mass.) August 6, 1834.

Mr. MOSES ROWLEY, ordained in the church in Evans and Hamburg, (N. Y.) Feb. 29, 1834.

Mr. HENRY TOPPING, ordained in the Baptist church, Sharon, Schoharie Co., (N. Y.) July 16, 1834.

Mr. HOWELL SMITH, and Mr. DAVID MORSE, ordained in the second Baptist church, Evans, (N. Y.) May 6, 1834.

Mr. JAMES L. HODGE, ordained pastor of the first Baptist church, Suffield, (Conn.) August 20, 1834.

JESSE HOLMAN, Esq., ordained pastor of the Baptist church in Aurora, (Ind.) July 29, 1834. Judge Holman has long been known and highly esteemed in his judicial capacity.

Mr. WILLIAM G. TRASK, ordained pastor of the second Baptist church in Taunton, (Mass.) August 27, 1834.

Mr. WILLIAM B. BROWN, ordained pastor of the Baptist church in Steuben, (N. Y.) May 28, 1834.

Mr. ELIPHALET WILLIAMS, ordained pastor of the Baptist church, Hanover, Shelby, Co. (Ind.) July 13, 1834.

Mr. ABRAHAM POINDEXTER, ord. evangelist in the Cashire Baptist church, near Windsor, (N. C.) in June last.

Mr. A. K. HINKLEY, ordained pastor of the Baptist church, Swansey, (N. H.) Sept. 4, 1834.

Mr. JOHN JENNINGS, late of the Newton Theological Institution, ordained pastor of the Baptist church, Beverly, (Mass.) Sept. 10, 1834.

Mr. THOMAS HUNTINGTON, ordained evangelist in the Baptist church at Brooklyn, (Conn.) Sept. 3, 1834.

Mr. P. N. HAYCRAFT, ordained evangelist with the Baptist church, Pleasant Grove, Morgan Co., (Ill.) August 23, 1834.

Mr. JOHN BIGELOW, ordained pastor of the Three Rivers Baptist church, in Palmer, (Mass.) August 31, 1834.

Mr. PROSPER DAVISON, ord. pastor of the Baptist church, Coventry, (Vt.) Sept. 9, 1834.

Mr. JONATHAN BALDWIN, ordained evangelist by the Baptist church of Stanstead and Hatley, (Vt.) Jan. 3, 1834.

Account of Moneys received by the Treasurer of the General Convention, of the Baptist Denomination in the United States, for Foreign Missions, from Oct. 15, to Nov. 15, 1834.

From Mrs. E. R., a part of the savings of a dear deceased son, appropriated to the Burman Bible,	5,
Mr. Joshua Tucker, of Gardner, Mass., for Burman Mission,	10,
South Baptist Juvenile Society, Boston, for the support of a Burman child, named Hannah C. Jenkins, hand of Harriet Howes,	18,50
A further contribution of ladies in the Boston Baptist Churches, towards the purchase of a printing press,	6,
Lincoln Baptist Foreign Mission Society, Auxiliary, in aid of Foreign Missions, by H. Prince, Esq., Treasurer,	32,90
Lincoln Female Cent Society, in aid of Foreign Missions, by Mrs. Isabella Prince, Treas.	38,
Fem. Miss. Soc. in Chickopee Factory Vill., by Rev. M. Curtis, Missionary Society connected with Wendell Association, by Rev. E. Andrews—for Foreign Missions,	8,
Burman Tracts, 5,04—Burman Bible, 4,50, 9,54	73,22
Bur. Schools, 1,02—Thomas Station, 11,25, 12,27	95,03
Evangelical Society of Westfield Baptist Association, by Rev. B. Putnam, Treas. for Burman Mission,	134,57
Burman Bible, 19,32—Burman Tracts, 1,21	20,53
Foreign Missions,	62,18
Levi How, Esq., a gold piece, 4,80 Silver, 16 cts.,	217,28
Female Missionary Society, Mount Desert, Me., for Bur. Miss., Also, Domestic Flannel and Bed Quilt, estimated at \$14.	4,96
By Mrs. Mary Milliken, Secretary.	3,62
Fem. friend in Cambridgeport, for Bur. Miss., by Rev. B. Jacobs,	5,
Nathan Alden, of East Bridgewater, Mass., for Bur. Mission, with \$10 for other institutions.	5,
Rev. E. A. Crawley, Sec. for For. Miss. of N. S. Bap. Association, on account of collections from societies and individuals, the past year, for the Burman Mission,	300,
Barnstable Baptist Female Missionary Society, for Bur. Bible, by Rev. D. Chessman,	26,
Salem Bible Translation and Foreign Mission Society, by J. Moriarty, Esq., Treas., for Foreign Missions,	800,
Burman Schools, 30,—Burman Tracts, 20,	50,
Support of a Burman child—Priscilla Williams,	25,
Support of a Burman child—Ann Judson,	25,
From the Judson Soc., Cambridge, by Miss M. Brown, Treas. for the ed. of a Burman child, named Prudence Farwell,	900,
and a Burman child named Sarah Jacobs,	25,
Essex Baptist Missionary Convention, of Essex County, N. Y. by F. Stone, Treasurer,	50,
	40,

H. LINCOLN, *Treasurer.*

TO CORRESPONDENTS.

We have received several favors, to which we shall give attention.

The request of a Correspondent shall be readily complied with in our next.

Our next number, for January, 1835, will be embellished with a portrait of Ko Chet-thing, the Karen teacher.

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